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CONCEPTUALIZATION OF APPEARANCE AND CHARACTER IN ENGLISH AND UZBEK PHRASEOLOGY

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Abstract

In this article a lingvoculturological analysis of the concepts of appearance and character on the basis of phraseological units in English and Uzbek languages is carried out. During the study, semantic, stylistic and functional features of phraseologisms in both languages, their relationship with folk thinking and cultural values were studied. [3] The reasons for the divergence of external appearance and character units in English and Uzbek phraseology by criteria of national outlook, objectivity and moral assessment were given. It also analyzes the semantic discrepancies and cultural problems that arise in the process of translation of phraseologisms, and develops practical recommendations for their correct interpretation and translation. The results of the study have important significance in the development of language learning, translation practice and linguistic competence.

Keywords: Phraseology, concept, appearance, character, linguistic culture, metaphor, national thought, translation, phraseological unit, english, uzbek language, comparative analysis

Introduction

Phraseology is a field of linguistics that studies phrasing units – that is, compound and immutable, often obscure expressions. Phraseological units (phraseologizes) reflect the thinking, culture, historical memory and aesthetic views of different nations. Phrazeological units are distinguished by the following signs:

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✓ Semantic integrity (meaning is different from the sum of its components): "to visualize" – to imagine;

✓ Structural stability (unchangeable): "the whale does not escape from the tongue";

✓ Reusable option (in finished form): "cold feet", "spill the beans".

Scientists such as Academician V.V. Vinogradov, A.I. Smirnitsky, A.V. Kunin considered phraseology as a separate branch of language. In Uzbek linguistics, G.M. Mahmudov, E.Sh. Matjokulov, N. Jurakulov made a great contribution to this area. Phraseological units are divided semantically into the following types:

✓ Idiomic phrasiologisms: the content is not directly understood from the components ("the nose comes from the sky", "kick the bucket");

✓ Nominal phrasiologisms: used in a figurative sense, but there is a common semantic basis ("the heart is like a mountain", "as strong as an ax");

✓ Stable colloquialism: has a clear grammatical structure, usually used in a formal style ("on the basis of", "by agreement").

In the field of cognitive linguistics, the concept of "concept" occupies a central place. A concept is a spiritual and cognitive unit formed in the human mind on the basis of real reality, experience or emotional imagination. For example, concepts such as beauty, courage, physical appearance are formed differently depending on culture, history, and even climate.

Conceptualization, on the other hand, is the process of processing events in the real world in the human mind and expressing them through language. During this process, the linguist gives a name to a state or emotion and it becomes a concept. Linguists Z. Popova and I. Sternin believe that language is not only a means of communication, but a system that constitutes thought, and the conceptual universe is formed by means of language. Phraseological units emerge through conceptual metaphor, which is one of the basic forms of human thought. According to the "Conceptual Metaphor Theory" developed by Lakoff and Johnson, people perceive complex concepts through a simple, clear, physical experience-based model. For example: "Beauty is light": "She has a radiant face."; "Appearance is a thing": "The eye is like an apple." (eye is represented by fruit); "Character is temperature": "He has a cold heart."

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Conceptual metaphors not only create objective expressions of language, but also express a difference in thought across cultures. For example, in Uzbek, the appearance is associated with more positive (beauty, radiant face), whereas in English it can sometimes be critical (long face - depressing mood) or ironic. The conceptual foundations of phrazeologism are analyzed in depth through the interaction of language and thought. Each nation depicts an outward appearance and character in accordance with its own historical, religious, and social values. This is reflected in phraseological units. For example: In English: "Don't judge a book by its cover" – it is impossible to judge by appearance; In Uzbek: "Without a face, without a heart" – outwardly it is impossible to understand the heart. Here, in both languages, the idea that the external appearance is not important, the internal state is important, is conceptually expressed.

Conceptual analysis allows for a deep understanding of phraseological units, revealing their semantic and cultural layers. This approach is:

✓ To choose the equivalent correctly in the process of translation;

✓ understand the national mentality;

✓ Enrichment of phrazeological dictionaries;

✓ It serves to take into account the cultural aspect when teaching a foreign language.

For example, the phrase "his nose comes from heaven" may be semantically closer to "He has his nose in the air" and not to "He is full of himself" in English. Conceptual analysis helps to make sense of this distinction.

A person's appearance and character play an important social role in society. Phraseologisms are widely used to assess these two aspects through language, to describe and express them. External appearance is expressed by physical characteristics of a person (face, eyes, height, size), and character is expressed by an internal psychological state (will, endurance, character). In phraseological units, these two concepts manifest themselves in different semantic groups and are often expressed through metaphor, metonymy, or comparison. Each language and culture has its own conceptual formation.

one. Phraseological units of external appearance:

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- In **the Uzbek language**: In the Uzbek language, appearance is most often expressed through praise, image, or sarcasm. The following main groups can be distinguished:

➢ <u>Ko'z va nigoh:</u>

The eyes are like apples – beautiful, big eyes

To play the eye – to work, to look meaningfully

Blinking – a cheerful, exciting state

➢ <u>Yuz va rank:</u>

A light face – an honest, immaculate person

The color faded – frightened, worried

➢ Stature:

Tall – handsome, tall

Long Arm – Thief (cynically speaking)

➢ External actions:

Walking – Walking With Dignity

Lifted Skirt – Lost Honor (Kinoyya)

- **In English**: In English, external appearance is often expressed through a simile, or a conventional metaphor:

➢ Eyes and look:

Bright-eyed is a diligent, active person

Eye candy is a handsome person, but has only external beauty

Eagle eyes – o'tkir nigohli, kuzatuvchan

➢ Face and complexion:

Long face – sad, depressed mood

Face like thunder – g'azablangan holat

As white as a ghost – qo'rquvdan rangi oqarib ketdi

➢ Body and height:

Tall drink of water – uzun va jozibali inson

Built like a tank – energetic, with a large body structure

2. Thematic groups of characteristic phraseologisms:

- **In Uzbek language**: In Uzbek phraseology, characterization phrases mainly describe positive or negative qualities of a person, his social behavior:

➢ Positive Character:

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Open – Sincere

Open Hands – Generous

A charming man is a pleasant person

➢ Negative characteristic:

Sweet in the mouth, bitter in heart – hypocrisy

Heart Black – Evil

Decapitated – unfathomable, gangigan

➢ Neutral/Descriptive Character:

His heart is like a mountain – brave, resolute

Disobedient – disobedient

The Faceless Man – Shameless, Unkempt

- In English:

➢ Positive traits:

Heart of gold – juda mehribon

Level-headed – Balanced Mindset

A good egg is a reliable, good person

➢ Negative traits:

Cold-hearted – befarq

Hot-tempered – Quick Tempered

Snake in the grass – yashirin xoin

➢ Neutral/descriptive traits:

Down to earth – oddiy, kamtarin

Go-getter – active, forward-looking

Tough cookie – persistent, durable

3. Analysis of synonymous and antonymous phraseologims: Among phraseological units, the phenomena of synonyms and antonyms are very important. This indicates their semantic richness.

- Synonyms:

Wide Heart ~ Open Heart

Tall ~ Tall

- In English (Synonyms):

Cold-hearted ~ Heart of stone

Pretty face ~ Eye candy

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- Antonyms:

Faceless Man ↔ With Eyes-Faced

Heart black ↔ Heart Like mountain

- **In English** (Antonyms):

Cold-hearted ↔ Warm-hearted

Down to earth ↔ Full of oneself

4. Cultural Aspects of Appearance and Character Phraseologisms: Phraseological units embody the mentality, values, and social position of each people. For example:

- **Appearance in the Uzbek language** is often associated with beauty, purity:

There is a light in his face – about an attentive person

- **In English** , more impression is associated with emotional state:

Poker face – a face expression that means nothing

Thus, in characteristic phraseologisms, while in Uzbek language interpersonal relationships in society are important, in English individual qualities are more distinguished.

In this article, conceptual, semantic and linguistic analysis of external image and character concepts based on phrazeological units in English and Uzbek languages is carried out. According to the results of the study, the following key conclusions were reached:

✓ Phraseology is a cultural memory of a language, which embodies folk thoughts, customs, moral criteria and aesthetic views.

✓ Whereas in English the concept of external appearance is expressed through more evaluative and aesthetic objects, in the Uzbek language this concept is related to social values, humanity and upbringing.

✓ The concept of character is expressed in both languages by rich pictorial means, however, individualistic criteria prevail in English, and collectivistic and social criteria prevail in Uzbek.

✓ In the translation of phrasing units, it is important to take a contextual approach, take into account cultural differences, and understand connotative meanings.

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✓ Comparative analysis of Uzbek and English phraseology can be used in a wide field of linguistics, translation studies, cultural studies, and teaching a foreign language.

The scientific results obtained in the study can be useful in practical terms for understanding phraseological concepts in linguistics, comparing national and universal values, and applying cultural components in language teaching.

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